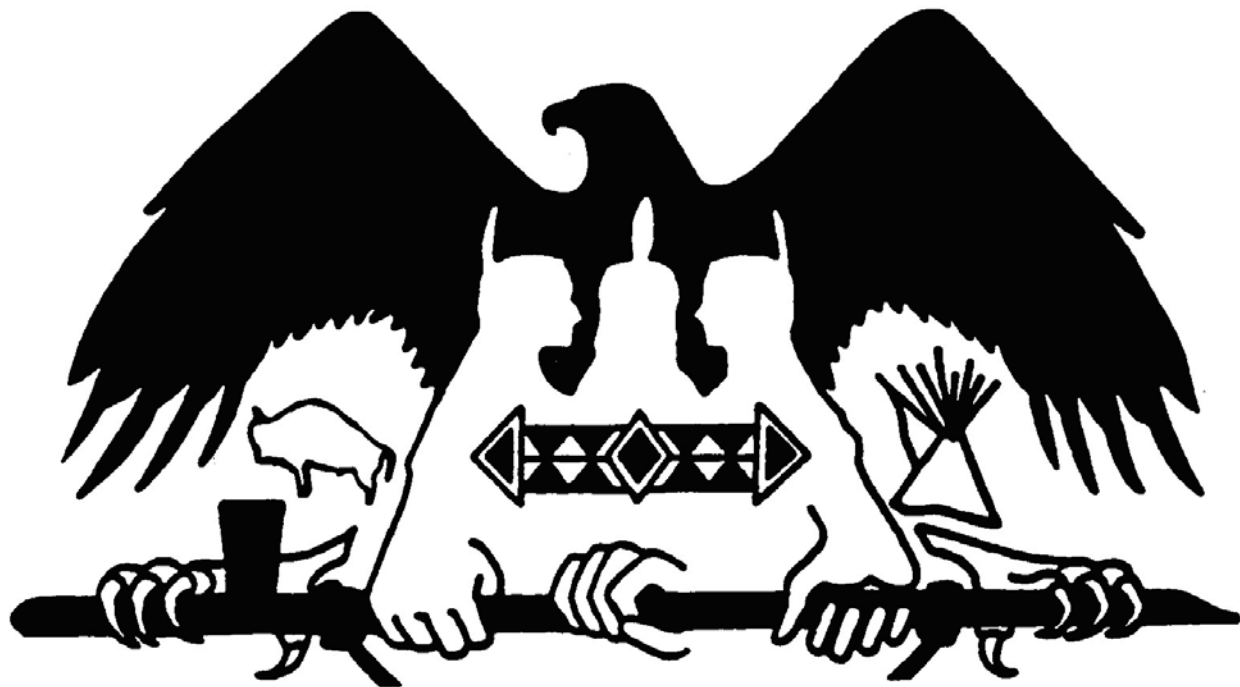




Earth People

UNIT SIX

Ute Tribal Government



FIFTH GRADE



Dear Parent,

We are studying Ute Indians in Fifth Grade. We will be learning how the Utes came to be on reservations, what a Ute council does, study a modern day Ute leader named Luke Duncan, and learn about the Ute Bear Dance.

We would encourage you to talk with your child about what they are learning about Utes. Utes live in our communities, our state was named for them, our past was affected by them, and our future as a state will be influenced by them.

If you have stories about Utes, or Indian objects that we could display in our classroom, we would welcome them.

Thank you,

Your child's teacher

BANDS, LANDS, AND RESERVATIONS**Core Curriculum:**

Social Studies—6050-0204, 6050-0101, 6050-0103

General Objective

Be aware that Ute lands have become progressively smaller.

Materials Needed:

“Shrinking Lands”	“Map 1 Original Lands”
“Cut-Outs of Maps”	“Map 2 1868”
scissors	“Map 3 1935”
crayons (optional)	“Map 4”

Additional Materials Available:

Earth People video: a portion of “Ute Legacy”

Concept**Activity****Materials
Needed****For the Teacher:**

Utes were nomads, moving at different seasons to the best areas for gathering foods and medicines. Many medicinal herbs had to be gathered at specific times of the year. Also, Utes had seasonal celebrations at specific sacred places.

You may find tribal names with many different spellings. The spelling forms in this lesson were taken from the booklet put out for schools by the Ute Indian Tribe.

It takes a great deal of time for the students to cut out pieces representing bands, agencies, and reservations to put on their map. You may want the students to color in the specified area instead of having them cut out the piece and glue it on their map. If you have the time, cutting out the piece and gluing it on involves higher level thinking, and is especially effective for long term memory retention.

For the Student:

Utes used to live all over Utah and Colorado. Now most of them live on reservations. How they came to live on reservations is part of our history.

Lesson:

We get to use maps to see how the Ute lands changed. (If you are coloring in the bands agencies and reservations on the maps, you will not need to have them cut out the pieces. Remind the students to wait to color in the pieces until the correct places in “Shrinking Lands”.) First, we’ll need to cut out the bands, agencies, and tribes. The bands are oval. The agencies are rectangles. The tribes are the shapes of their current reservations. Put the bands in one pile, the agencies in another pile, and the tribes in a third pile.

Now we’re ready to read our history. Listen carefully so you will know when to put the band on the map.

[Read “Shrinking Lands”. Follow directions on the worksheet.]

“Cut-Outs
for Maps”
maps 1-4
scissors,
crayons
(optional)

“Shrinking
Lands”

Review Questions:

1. Did the Ute lands become smaller or larger?
2. What kind of land were the reservations made on?
3. What kind of compensation were the Utes given?
4. Why do you think Utes were put on reservations?
5. What do you think might have happened if the Utes had not gone on reservations?

SHRINKING LANDS

Long ago, before the pioneers came, the Utes roamed this land. Families gathered into bands. Each band moved within its own homeland. Each band ranged from its summer homes in the mountains to its winter homes in the valleys and back again. There were 6 bands in Utah: Uintah Ats, Cumumba, Tumpanawach, San Pitch, Pah Vant, and Sheberetch. A 7th band, the Weeminuche, had their homeland in parts of Utah and Colorado. Their neighbors, the Moache and Capote had homelands that included parts of Colorado and New Mexico. The Taviwach, Parianuche, and Yamparika were in Colorado. (Map 1)

In the Treaty of Guadalupe-Hidalgo in 1848, Spain gave a vast amount of land to the United States of America - including all the Ute land. Americans poured into Ute territory, fencing the land and killing the game. Some of the Utes tried to push the Americans out of Ute territory. This was called the Walker War. It didn't work.

The United States government made treaties with the Utes, and made the Utah Utes go on the Uintah reservation. Tabby led his people onto the reservation to keep the peace. So, the Tumpanawach, Cumumba, San Pitch, Pah Vant and Sheberetch came to live with the Uinta Ats on the Uintah reservation. They are now called the Uintah Utes.

The treaty with the Colorado Utes gave them the western third of Colorado. Ouray, leader of the Taviwach, helped negotiate the treaty. The miners and the farmers didn't want the Utes in Colorado, and kept trying to make the government make the Utes move out.

By treaty the United States government made agencies in Colorado and Utah. The Uintah Utes went to the Uintah agency. The Yamparika and Parianuche went to the White River Agency, and became known as the White River Utes. The Taviwach went to the Uncompahgre Agency, and became known as the Uncompahgre Utes. The Weeminuche, Moache and Capote went to the Ignacio Agency. Map 2

In 1879, some White River Utes rose up against the White River Agent Nathan Meeker. They killed him and some other agency personnel. The Army came and fought them. The White River Utes sent messages to the other Utes to join them in the war against the Army. Ouray talked the other Utes into keeping the peace. Soon the fight was over.

The Colorado miners and farmers again insisted that the Utes be moved out of Colorado. The United States government moved the White River Utes and the Uncompahgre Utes out of Colorado, into Utah next to the Uinta Utes. The new reservation was called the Ouray Reservation. Ouray was angry. His Uncompahgre Utes had kept the peace, but the U.S. government still moved them from their homeland, onto the Ouray Reservation.

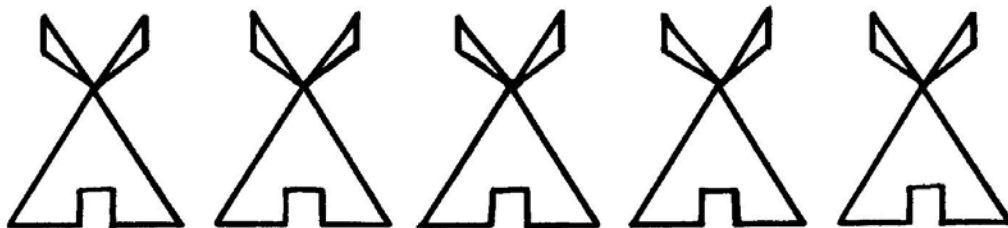
The Weeminuche, Moache, and Capote still had a lot of land in southern Colorado. Miners found gold and silver on their land. The Utes made a treaty called the Brunot Agreement with the U.S. government. The Utes thought that the treaty meant the miners could come onto their land, mine the gold and silver, and leave. Instead, the Brunot Agreement took much of their land.

The Weeminuche were put on the Ute Mountain Reservation, and are now called the Ute Mountain Utes. Some of their tribe still live in Utah in the White Mesa Reservation.

The Moache and Capote were moved onto the Southern Ute Reservation. They are now called the Southern Utes.

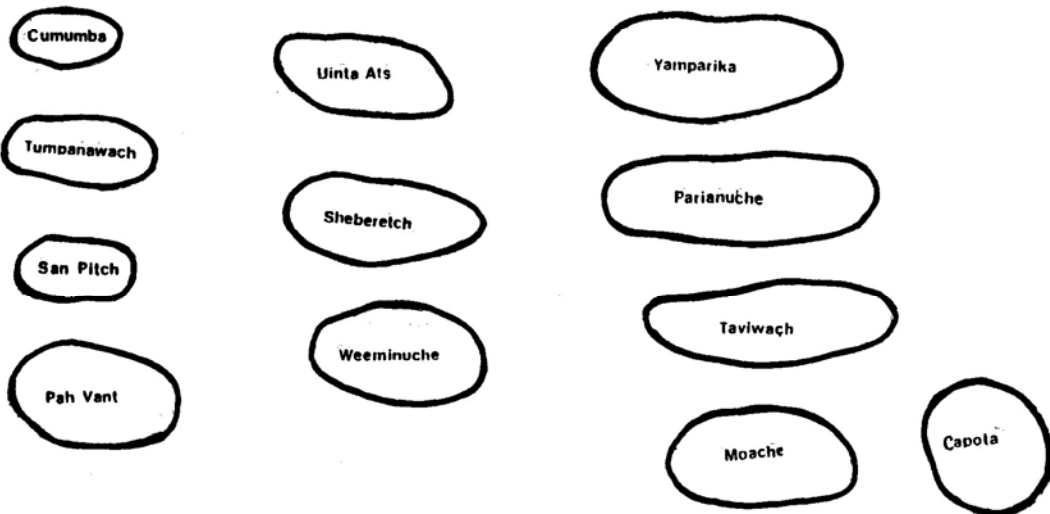
The Uintah and Ouray Reservations combined into one reservation. The Utes on the Uintah - Ouray reservations are called the Northern Utes. (Map 3)

So, now we have the Northern Utes, Southern Utes, and the Ute Mountain Utes. Now you know where the Utes came from, and how they got the names we call them now.

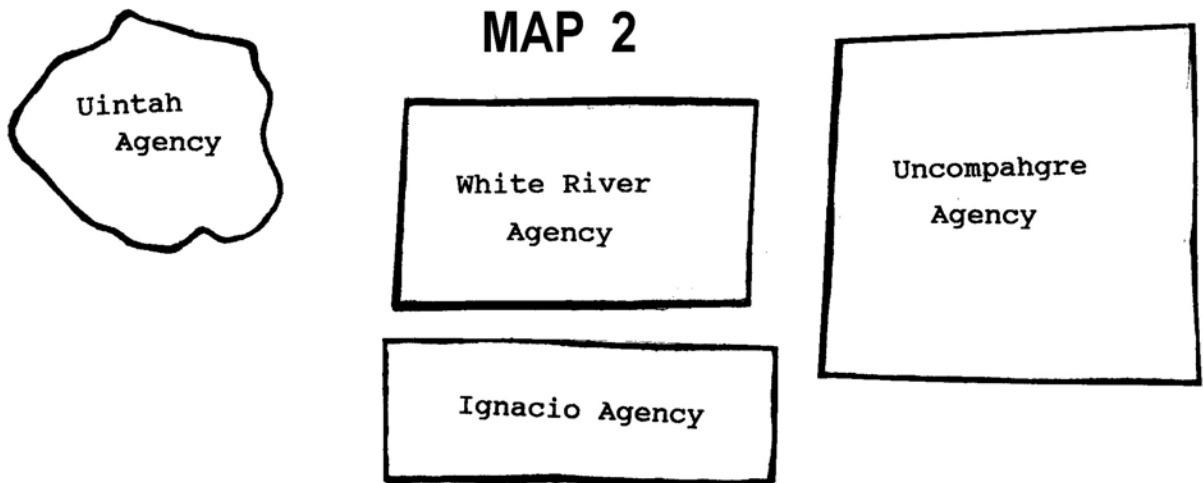


CUT-OUTS FOR MAPS

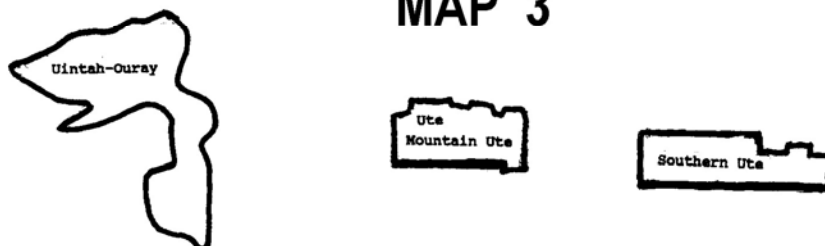
MAP 1



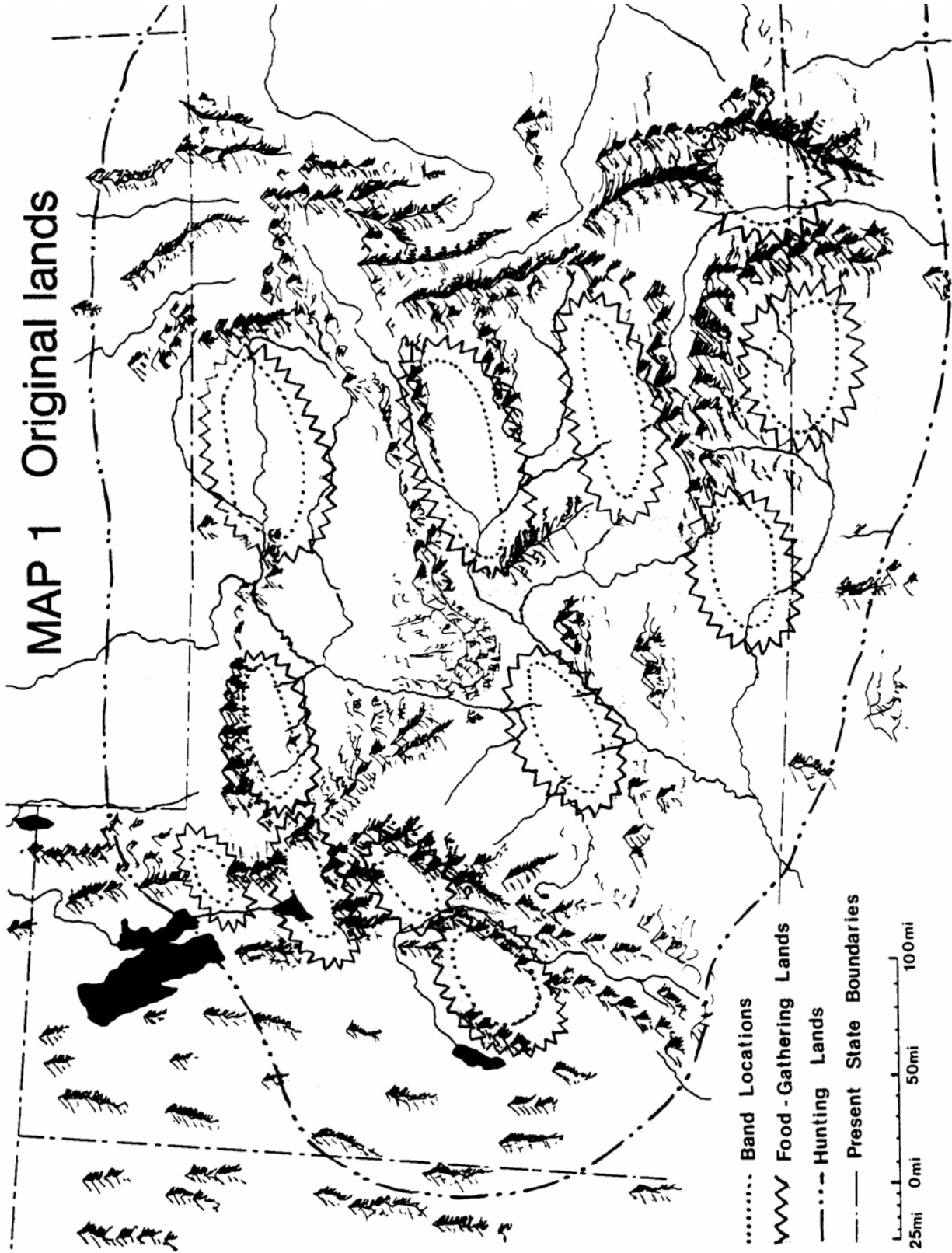
MAP 2



MAP 3

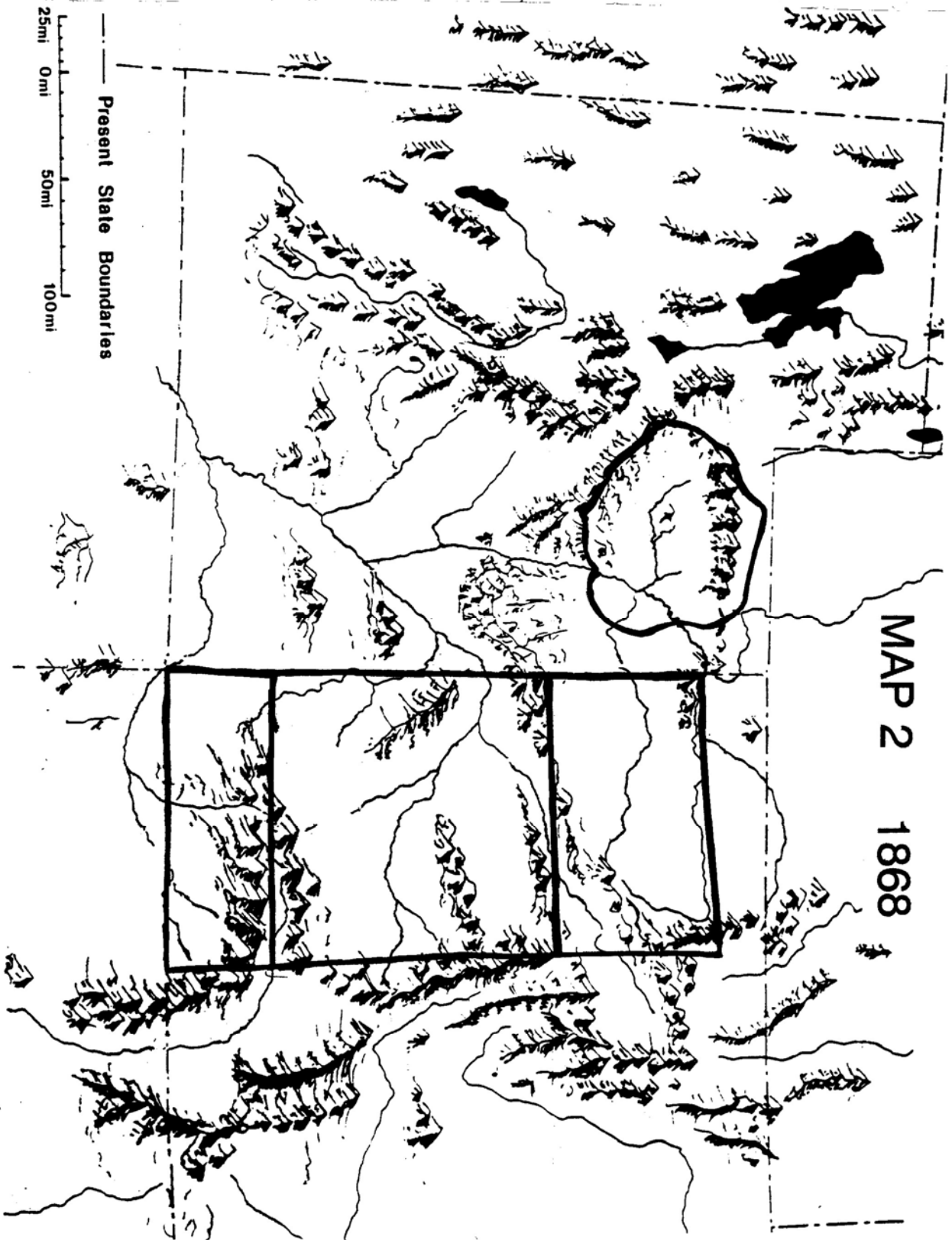


MAP 1 Original lands

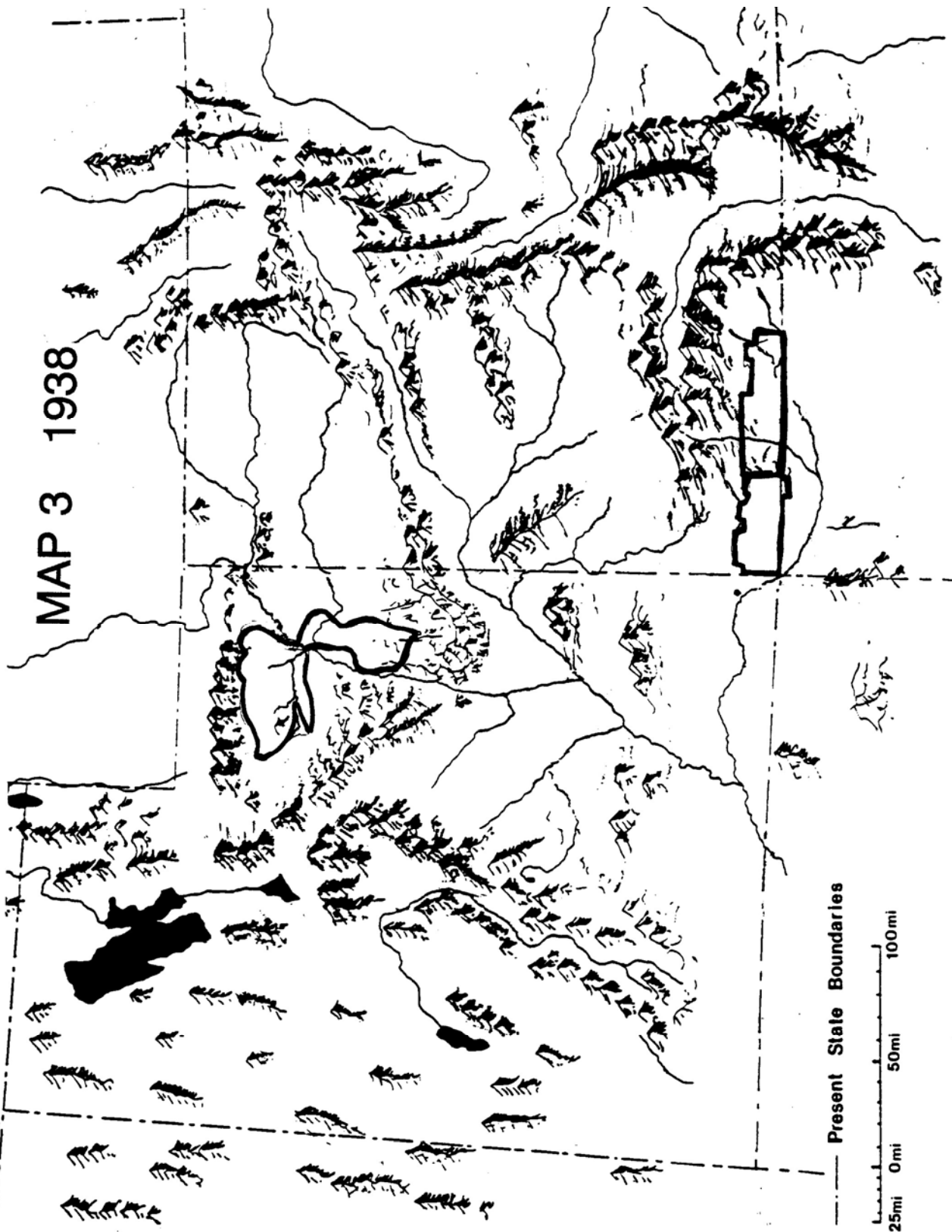


MAP 2 1868

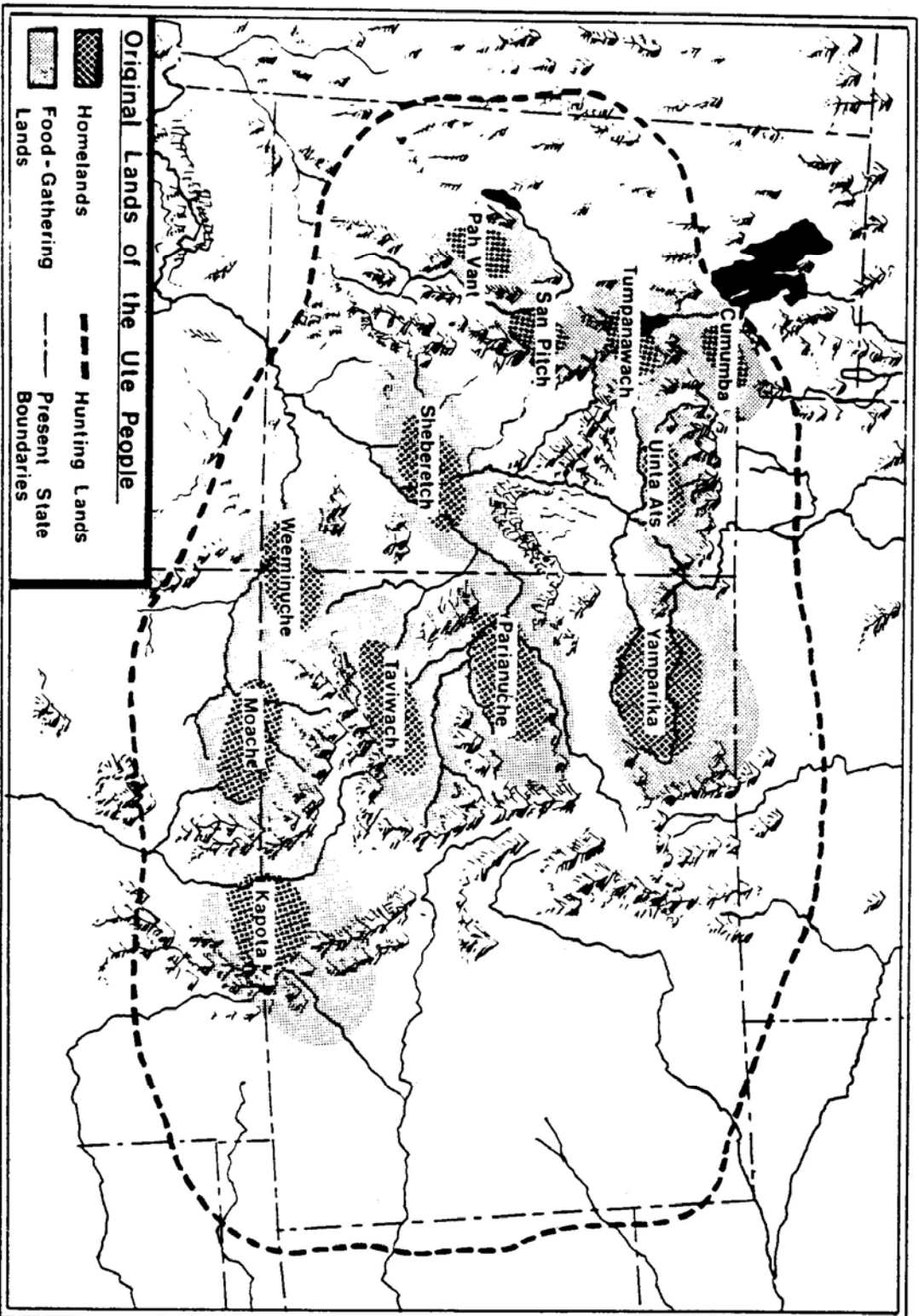
— Present State Boundaries
25mi 0mi 50mi 100mi



MAP 3 1938



MAP 4



WHAT THE UTE BUSINESS COMMITTEE DOES**Core Curriculum:**

Language Arts—4050-0207, 4050-0404, 4050-06

General Objective

Recognize that Utes have their own reservation governments.

Materials Needed:

“The UBC Interview”

“Appointment Board”

Microphone

Desk

7 chairs

“Present Ute Councils”

“Some Southern Ute Leaders”

“Some Nineteenth Century Leaders”

“1880 Treaty” (5 pages)

“John Duncan”

“Buckskin Charley”

Vocabulary:

sovereignty

Concept**Activity****Materials
Needed****For the Teacher:**

We are glad to have so many photographs of Ute leaders from long ago. The 1880 Treaty photograph were all from one very long photograph. Students may be interested in comparing the lists of leaders with the photographs to see how many were at the treaty signing.

Neil Cloud is the director of the Southern Ute Language Department, and grandson of Buckskin Charley. He says that his grandfather's name was Charley Buck, but that most people called him Buckskin Charley. (Neil Cloud was the artist who did the Bear Dance Puppets.)

John Duncan was a Northern Ute leader, with a special interest in education. Two of his grandsons are on the present Ute Business Council.

For the Student:

Long ago, the tribe was governed by a council of the men, advised by the elders. Now, each tribe has a constitution, and is governed by a council. The Ute Indian Tribe's council is called the Ute Business Committee—also known as the UBC. We'll learn what the Ute Business Committee does.

Lesson:

We're going to have our own television show today, featuring the Ute Business Committee.

[Assign parts. Read the play.]

“The UBC Interview”
microphone,
desk, 7
chairs,
appointment
board

Review Questions:

1. What is the importance of the Ute Business Committee to the tribe?
2. List the responsibilities of the Ute Business Committee.

Optional Activity #1:

Write a newspaper report on the Ute Business Committee.

Optional Activity #2:

Write a letter to a Ute council. (Since councils are very busy, they would probably not have time to answer questions.)



THE UTE BUSINESS COMMITTEE COUNCIL ROOM

APPOINTMENT BOARD		
January 1, 1992 10:00 U.B.C. Interview	Jeff	in
	Tom	travel
	Bob	in
	Ron	in
	Van	out
	Phil	travel

THE UBC INTERVIEW

Characters:

Tribal Secretary
Reporter
Cameraman
Executive Secretary
Committeeman #1
Committeeman #2
Committeeman #3

Committeeman #4
Committeeman #5
Committeeman #6
Ute Lady
Ute Young Man

Scene 1

Tribal Office. Tribal Secretary is sitting at a desk. Ute lady is sitting on a chair. Reporter and Cameraman come in.

Tribal Secretary: May I help you?

Reporter: Yes, I'm _____ from KGUD and this is my cameraman, _____. I'll be interviewing the Ute Business Committee about Ute Issues.

Tribal Secretary: Yes your name is on the appointment board.

Reporter: (sounds worried.) The committee names are on the board also—and none of them are in?

Tribal Secretary: Don't worry, they'll come. I'll call [Executive Secretary] _____, and she'll help you. (Tribal Secretary uses phone...to Executive Secretary.) [Executive Secretary] _____, the reporter from KGUD is here. (to Reporter.) She says she'll be right out.

Executive Secretary: (comes in.) You must be the reporter. I'm _____.

Reporter: I'm _____. This is my cameraman _____.

Cameraman: Hello. I need an outlet to set up my equipment.

Executive Secretary: We'll make sure you have what you need.

Committeeman #1: [Committeeman #1] _____, this is [Reporter] _____ and [Cameraman] _____. They are from KGUD, for the interview. They would like to set up equipment. Where will the interview be?

Committeeman #1: Good to meet you. (shakes hands.) Let's set you up





in the Chamber Room.

Executive Secretary: [Committeeman #1] _____, Senator _____ called. He wants you to call him back. It's about the C.U.P. project.

Committeeman #1: All right. (to Reporter & Cameraman.) [Executive Secretary] _____ will help you get set up in the Conference Room. (Executive secretary, Reporter, and Cameraman go out.) (to Ute Lady.) Well, [Ute Lady] _____, I see we've got you on the agenda today.

Ute Lady: Yes. (teasing.) You going to solve my problems today?

Committeeman #1: Um, maybe. What do you think?

Ute Lady: I think it's about time you solve my problem.

Committeeman #1: OK. (smiles.) We'll see what we can do for you (goes to his office.)

Scene 2

Tribal Chamber Room. Executive Secretary, Reporter, and Cameraman come in.

Executive Secretary: Here is an outlet.

Cameraman: Thank you. (looks around.) This is a beautiful room—and that is a big buffalo head.

Reporter: Excuse me, but I'm concerned about the council. Are they all going to make it here in time?

Executive Secretary: They are all coming. [Committeeman #2] _____ is giving a talk to the Fourth Grade at the elementary school. [Committeeman #3] _____ is being interviewed by the newspaper about his testimony before the Senate in Washington, D.C. last week. [Committeeman #4] _____ is meeting with the Education Committee this morning, but should be here soon. [Committeeman #5] _____ made a detour to check the water plant on the way here. [Committeeman #6] _____ is planning a presentation with the Ute lawyer for the Utah legislature.

Reporter: I didn't realize they had so many things to do.

Executive Secretary: You're just lucky they are all in town. Keeping up with the tribe's business often means travel. [Committeeman #5] _____, for example will be going to the National Congress of American Indians tomorrow. (Committeeman #3 comes in.) Did you know that two Utes, Lawrence Appah and Conner Chapoose, helped set up the National Congress of American Indians?

Reporter: No, I didn't know that.

Committeeman #3: Utes also helped get HeadStart started. We had a preschool that served as a model for HeadStart. We've had the HeadStart program for 25 years. It's one of our best programs. (Committeeman #2 comes in.)

Reporter: Do your HeadStart teachers come from other communities?

Committeeman #3: No, we have Ute teachers for Headstart classes. Parents are also involved.

Committeeman #2: We have a number of Ute teachers in the public schools. (Committeeman #1 and Committeeman #6 come in.) We believe in education for all ages. We have tutoring programs and summer programs for Elementary, Junior High, and High School students.

Committeeman #1: You should visit the computer lab at the education building. The High School students are getting quite good at them. You'll see computers in all our tribal offices, too.

Committeeman #6: We have a good adult education program, too. Also, the companies who come on the reservation train Utes to work with them. (Committeeman #5 comes in and sits down.)

Committeeman #3: Have you visited the machine plant? We make the containers for the smart bombs that were used in freeing Kuwait. They are guaranteed for 25 years. Our containers are used all over the world.

Committeeman #5: Visit the Energy Department too. Most of the oil, gas, and water programs in Utah will involve Ute concerns. (Committeeman #4 comes in and sits down. Executive Secretary sits down and prepares to take notes. Cameraman takes pictures from time to time.)

Committeeman #1: (to Reporter) Do you have any questions for us?

Reporter: Yes. What are some of your greatest concerns for the Ute Tribe?

Committeeman #4: We are the care takers of the Ute Tribe. We try to provide good health services, health education, and parenting education. We are the guardians of the children who don't have families, or have special problems.

Committeeman #5: We also take care of our Elders. They are precious to us.

Committeeman #6: We have the land, minerals, and water rights to protect. We try to bring industry onto the reservation to bring jobs for our



people, but we have to protect the environment as we bring in companies, so we must be very careful.

Committeeman #2: We also have our own law enforcement and court system.

Reporter: Do Utes serve in the Armed Forces, or do you discourage your people from serving the United States?
(Committeemen laugh.)

Committeeman #1: We are proud to be Americans. We were the first Americans. Utes have fought for America in every war from the Civil War to Desert Storm. Utes have fought with honor for America. Visit the Media Center. They had one newspaper issue this summer just on our people who have served in the Armed Forces.

Reporter: I see our time is just about gone. I'll ask one last question. What do you think is the most important thing for Utahns to know about Utes?

Committeeman #5: Sovereignty! Utahns need to know that Utes have special treaty rights that make our situation different from any other minority.

Committeeman #4: Sales Tax! Utes don't pay Utah Sales Tax, and that was used as an excuse to deny Utes the right to vote until 1956. We were the last people in America to get the right to vote. Utah Sales Tax is used to make roads, build bridges, pay county workers, etc. Utes have to make their own roads, build their own bridges, and pay their own workers on their own reservation. It isn't taken care of by Utah taxes. We have to take care of our own costs on the reservation, so we don't pay Utah State Tax.

Committeeman #2: Education! Utah teachers need to be aware of Ute culture and learning styles, and teach Utah Indian history as part of American and Utah history. Utah history doesn't start with the pilgrims landing at Plymouth Rock.

Committeeman #1: (laughing.) The Ute Business Committee isn't famous for agreeing on everything. We get a lot done because we have a variety of strong personalities. Indian government has set a model of council government for four centuries.

Reporter: Could we have all of you over here for a group picture?
(Committeemen stand together for Cameraman to take pictures.)

Committeeman #1: [Executive Secretary] _____ bring in [Ute Young Man] _____. I'd like [Reporter] _____ to meet him.
(Executive Secretary goes out to bring in the Ute Young Man.) [Ute



Young Man] _____ is coming before us today for scholarship help. He has kept top grades in high school, and we are proud of him (Executive Secretary brings Ute Young Man to Reporter.)

Executive Secretary: [Reporter] _____, this is [Ute Young Man] _____, He is going to the University of Utah this September.

Reporter: Good to meet you. (Ute Young Man smiles.)

Committeeman #1: Tell him what you want to be.

Ute Young Man: I'm going to be a lawyer.

Reporter: Why do you want to be a lawyer?

Ute Young Man: I want to protect Indian rights. I want to help tribes develop national and international business, while protecting our people and land.

Reporter: Sounds good. I wish you good luck. (to the Ute Business Committeemen.) Thank you for your time. (Reporter and Cameraman shake hands with the committeemen, and leave. Ute Young Man looks at the Committeemen, and they smile at him. They all sit down.)

PRESENT UTE COUNCILS

January, 1992

Ute councils are elected by enrolled adult members of their tribe. On most councils, two councilmen at a time are elected.,

UTE INDIAN TRIBE

On the Ute Business Council, two councilmen represent the Uintah Band, two councilmen represent the Whiteriver Band, and two councilmen represent the Uncompahgre Band.

Ute Business Council

Luke Duncan, Chairman
Gary Poogegup Sr., Vice Chairman
D. Floyd Wopsock

Curtis Cesspooch
Stewart Pike
Clifford Duncan

SOUTHERN UTE TRIBE

Tribal Council

Leonard C. Burch, Chairman
Vida B. Peabody, Vice Chairman
Lillian Seibel
Orian L. Box

Clement J. Frost
Evalyn Hudson
Howard Richards

UTE MOUNTAIN UTE TRIBE

Tribal Council

Judy Knight-Frank, Chairperson
Rudy Hammond, Vice Chairman
Ernest House Sr.
Eddie Dutchie

Michael Elk River
Jerald Peabody
Arthur Cuthair

WHITE MESA

White Mesa Ute Council

Mary Jane Yazzie, Chairman
Barbara Morris, Vice Chairman
Anna Marie Nat, Secretary/treasurer
Cindy Badback
Eddie Dutchie

Annie Cantsee
Shirley Denetsosie
Loretta Posey
Elliot Eyetoo

1880 TREATY

In 1880 Ute leaders went to Washington D.C. to work out the treaty that put the Utes on reservations. While they were there, a long photograph was taken of the Ute leaders, and the U.S. leaders that worked with them. These four photographs are from the long photograph that was taken in 1880.

- | | |
|----------------------|----------------------|
| 1. Galota | 13. Olio Blanco |
| 2. Otto Mears | 14. Wm. H. Henry |
| 3. Savero | 15. Tapuch |
| 4. Shavanaux | 16. Captain Jack |
| 5. Col. H. Page | 17. Tim Johnson |
| 6. Jacknick | 18. Sowerick |
| 7. Ignatio | 19. Henry Jim |
| 8. Hon. C. Schurs | 20. Buckskin Charley |
| 9. Woretsiz | 21. Wass |
| 10. Ouray | 22. Wm. Burns |
| 11. Gen. Chas. Adams | 23. Alhandra |
| 12. Chipeta | |

courtesy of the Thorne Studio in Vernal, Utah

Some Nineteenth Century Ute Leaders

Because dates and band affiliations are those that appear in written records, they may not always reflect the actual tenure and area of the leaders. Band names, with the exception of the White Rivers, reflect early names. The White River listing includes both the Parianuche and Yamparika bands. The Sheberetch, who had disappeared from records by 1873, and the Southern Ute bands—Kapota, Moache, and Weeminuche—are not included in this list.

LEADER	BAND	DATES	MAJOR POLICIES AND EVENTS
Amoosh	Cumumba	1860s	
Tetich	Cumumoo	1860s	
To-tads (Little Soldier)	Cumumoo	1860s	Most frequently named Cumumba chief
Kanosh	Pah Vant	18;05-18705	Headed group at Corn Creek farm; refused to move to Uintah reservation
Mosquohop	Pah Vant	18;05	War leader and leader of group in Sevier Lake area
San pitch	San Pitch	1860s	Originally refused to sign Spanish Fork treaty; imprisoned by settlers and killed trying to escape, 1866
Arapeen	San Pitch	18;05-18605	Brother of Wakara and his successor
Red Ant	San Pitch	18705	Wanted to remain in Grass Valley; refused to move to Uintah reservation
Captain Joe	San Pitch	18705	Wanted to remain in Grass Valley
Ouray	Taviwach	18605-1880	Urged peaceful relations with settlers; negotiated several treaties; was appointed "head chief" by the Brunot Agreement
Piah	Taviwach/ White River	d. 1888	Nephew of Nevava; urged traditional life and opposed reservation schools
McCook	Taviwach	18705-19005	Signed Brunot agreement; invoked in negotiations for 1880 agreement
Correcante	Taviwach	18605	Member of delegation to Washington
Shavanaux (Shavano)	Taviwach	18705	Prominent in negotiation of Brunot Agreement
Sapavanaro	Taviwach	18805	Visited Utah to inspect proposed reservation
Wass (Wash)	Tniwach	18705-18805	Member of delegation to Washington
Wakara	Tumpanawach	18205-1860	Raids along the Old Spanish Trail; war leader; Walker War
Sowiette (Saweset)	Tumpanawach	1820s-1860s	Political leader; urged peaceful relations with settlers
Tintic	Tumpanawach	1850s-1870	Raids known as "Tintic War"
Black Hawk (Auten.quer)	Tumpanawach. Pah Vant	1850s	War leader; recruited Utes from all bands, as well as Navajos and Paiutes. for the: Black Hawk War
Peteetneet	Tumpanawach	1850s	Favored peaceful relations; opposed Tintic's raids
Tabby-to-kwanah (Tabby)	Uintah	1860s	Succeeded Sowiette; urged peaceful relations; led large Utah Ute group to Uintah reservation in
Nevava	Uintah	d. 1868	
John Duncain	Uintah	b. 1857-900s	Member of several delegations; spokesman
Antero	Uintah	1870s	Signed agreement to return to Uintah reservation in 1872; member of delegation to Washington
Captain Jack (Nicaagat)	White River	1818-18/12	Visited Denver to ask for Meeker's removal; met with Major Thornburgh's troops
Johnson	White River	1870s	Religious leader; quarreled with Agent Meeker, who plowed up his pasture land
Douglas (Quinkent)	White River (Yamparika)	1870s- I 885	Son of Nevava; originally willing to farm; only Ute imprisoned for Meeker incident
Colorow (Colorado)	White River (Yamparika)	1870s-1880s	Led Ute groups back to northwestern Colorado; refused to remain on Uintah reservation
Red Cap	White River	18905-19005	Led almost 400 White River Utes to South Dakota
HappyJack I	White River	18905-19005	Leader of group at Whiterocks



"BUCKSKIN CHARLEY"

Courtesy Thorne Studio, Vernal, Utah

BUCKSKIN CHARLEY

SOME SOUTHERN UTE LEADERS

Ute Leaders

<u>Name</u>	<u>Band</u>	<u>Date</u>	<u>Name</u>	<u>Band</u>	<u>Date</u>
Don Thomas	Capote	c.1752	Augkapowerbran	Tabeguache	c.1850
Chiquito	Mouache	c.1752	Insagrapouyah	Sevarit	c.1850
Burrington	Chaguaguas	c.1752	Wahra	Timpanogo	c.1850
Moara	Ute(Mouache)	c.1786	Chuwoopah	Paiute	c.1850
Pinto	Ute(Mouache)	c.1786	Cany Attle(Coniachi?)	Mouache	1856
CuernoVerde	Comanche	c.1779	Ouray	Tabeguache	1868
Mano Mocha	Mouache(Major Chief)	1809	Peersichopa(headman)	Paiute	1869
Delgadito	Mouache	c.1809		or Weeminuche	
El Albo	Mouache	c.1809	Cabegon	Paiuteor Weeminuche	1869
Coyote	Mouache	c.1809	Sewormicha	Paiuteor Weeminuche	1869
Cuerna	Mouche	c.1809	Piwood	Paiute or Weeminuche	1869
Ancha	Mouche	c.1869	Ignacio	Paiuteor Weeminuche	1869
Duentecito	Mouache	c.1809	Chiwaten	Paiuteor Weeminuche	1869
Lechat	Ute(Mouache?)	c.1822	Tobatas	Paiuteor Weeminuche	1869
Montoya	?	c.1847	CabezaBlanca	Weeminuche	1870s
Quiziachigate	Capote	c.1859	Sobata(Sobotar)	Capote	1870
Tamuche	Capote	c.1852	Kaneache	Ute leader	1881
Cuniache	Mouache	c.1852	Captain Jack	White River	1882?
Amparia	Mouache	c.1850	Chief Douglas	White River	1885
Tachoaca	Mouache	c.1850	Colorow	White River	1888
Aohkasach	Capote	c.1850	Piah	1888	
Coneache	Mouache	c.1850	Chief Shavano	Ute Leader	
			BuckskinCharley	Capote	
			AntonioBuck	Capote	
			Ignacio	Weeminuche	
			Jack House	Weeminuche	1971

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SouthernUte Tribal Chairmen

<u>Name</u>	<u>Term</u>	<u>Name</u>	<u>Term</u>
Antonio Buck	1936-1939	JohnE. Baker, Sr.	1956-1960
Julius Cloud	1939-1948	Anthony Burch	1960-1961
Sam Burch	1948-1950	John E. Baker, Sr.	1961-1962
Julius Cloud	1950-1952	John S. Williams	1962-1965
Sam Burch	1952-1956	Leonard C. Burch	1966

-The Southern Ute. A Tribal History, p. 97-98

Members of the Tribal Business Committee,
 Uintah-Ouray Reservation

(*President/Chairman)

- 1927: Henry Johnson, John Yesto, Fred Mart*, Jim Atwine, Pawwinneepick Wash
- 1930: Fred Mart, Jim Atwine, Henry Johnson, Chauncey Cuch, McKewan, Little Jim
- 1932: Fred Mart*, Willie Duncan, Poowegup, Henry Johnson , McKewan, Pawwinnee
- 1934: Oran Curry*, Roy Smith, John Victor, Fred Mar, Chauncey Cuch, George Redcap
- 1937: Saponeis Cuch, Roy Smith, Johnson Wopsock, Fred Mart, Francisco Cesspooch ,Pawwinnee
- 1941: Francisco Cesspooch*,Roy Smith, Fred Mart, Johnson Wopsock, Pawwinnee, Saponeis Cuch
- 1943: Oran Cuch*, Julius Murray, T ecumseh Murray, Lawrence Appah, Saponeis Cuch, Pawwinnee
- 1939: Oran Curry, Fred Mart, Johnson Wopsock, Roy Smith, Pawwinnee, Saponeis Cuch
- 1953-55: R.O. Curry, Sarah Hackford,Ouray McCook, Russeli Cuch, Connie Mack Denver, Fred Pariett
- 1956: Jason Cuch, HenryT. Cuch, Ouray McCook, WaliaceTabbee, Harvey Natchees
- 1958: Harvey Natchees, Maxie Chapoose,Jason Cuch, Connor Chapoose, Waliace Tabbee, Ouray McCook
- 1959: Francis McKinley, Harvey Natchees, Ouray McCook, Connor Chapoose, Jason Cuch, Wallace Tabbee
- 1960: Henry Cuch, Jason Cuch, Francis McKinley ,Connor Chapoose, Sidney Atwine, Ouray McCook
- 1962: Harvey Natchees, Sidney Atwine, Juanita Groves, Jason Cuch ,John Wopsock, Francis McKinley
- 1963: Harvey Natchees, Juanita Groves, Howell Dan Appawoo, Francis McKinley, John Wopsock, Maxie Chapoose
- 1964: Harvey Natchees, Juanita Groves, John Wopsock, Francis McKinley, Maxie Chapoose, Howell D. Appawoo
- 1965: Francis Wyasket, Frank Arrowchis, Howell D. Appawoo, Thomas Appah, Maxie Chapoose, Francis McKinley
- 1966: Francis Wyasket, Frank Arrowchis, Howell Dan Appawoo, Maxie Chapoose, Fred A. Conetah Thomas Appah
- 1968: Francis Wyasket*,Russeli Cuch, Frank Arrowchis, Fred Conetah, Homey Secakeke, Harvey Natchees 1969-72: Francis Wyasket*, Homey Secakuku, Irene Cuch, Gary Poowegup, Fred Conetah, Wilbur Cuch
- 1972-73: HomeySecakuku* ,Lester Chapoose, Elwyn DuShane, Francis Wyasket, Gary Poowegup, Fred Conetah .
- 1974: Homey Secakuku*,,Lester Chapoose, Elwyn DuShane, Francis Wyasket, Gary Poowegup, Albert Manning
- 1975: LesterChapoose*, Myron Accuttoroop, Charles Redfoot, Elwyn DiShance, Francis Wyasket, Floyd Wopsock
- 1976: Lester Chapoose, Elwyn DuShane, Charles Redfoot, Albert Manning, Floyd Wopsock, Myron Accuttoroop
- 1977: Ruby Black*, Myron Accuttoroop, Charles Redfoot, Antone Appawoo, Ouray McCook, Floyd Wopsock

"Some Ninteenth Century Ute Leaders" and "Members of the Tribal Business Committee, Uintah-Ouray Reservation" are taken from The Ute System of Government, p.24-28.



Courtesy Thorne Studio, Vernal, Utah

JOHN DUNCAN

LUKE DUNCAN

Core Curriculum:

Language Arts—4050-0502, 4050-0505

General Objective

Recognize that Luke Duncan is a current Ute leader.

Materials Needed:

“A Message from Luke Duncan”

Luke Duncan” (drawing)

“Luke Duncan, Tribal Business Chairman and His Hog on Their Time Off”
crayons

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
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For the Teacher:

Luke Duncan is the chairman of the Ute Business Committee of the Ute Indian Tribe. His quote at the beginning of this set of lessons gave the name “Earth People” to these lessons.

For the Student:

Tribes in America are going through great changes. Luke Duncan has served on the Ute Business Committee during the last changes. As you learn about him, look for the qualities that made his tribe members choose him for one of their leaders.

Lesson:

Luke Duncan has had a varied life. Let’s read about it [Read “Luke Duncan”, “A Message from Luke Duncan.” Students can color the picture of Luke Duncan.

“Luke Duncan (biogr.), “A Message from Luke Duncan”, “Luke Duncan” (drawing)

Review Questions:

1. What job did Luke Duncan do before he became a committeeman?
2. What talents does he have?
3. What concerns does he have for the Utes?

(The Ute video “Profile of Luke Duncan” is good. See RESOURCES.)

Luke Duncan

Luke Duncan was raised in White Rocks, Utah. He had 9 sisters and 3 brothers. He went to public schools from Kindergarten through the 12th grade.

He loved basketball in school. He didn't like Shakespeare, or American History. It didn't make sense to him to have the history of America start with the arrival of the Europeans. He did like biology, P.E., and Art. For his senior year at School, he decided he wanted good study habits. He asked a friend in Neola if he could live with him for the school year. His friend said "Yes", and so he stayed in Neola his senior year. He got good grades too.

After high school, he went to the College of Eastern Utah, until his father died. Then he went to the Institute of American Art at Santa Fe, New Mexico. In college he had experience with all types of painting, pottery making and sculpture.

Afterwards, he came back to White Rocks. He worked on the reservation for awhile. Then, he and a friend applied to work for Mountain Bell. He was sent to Fresno, California for training as a lineman in 1973. He is now also trained in cable splicing, repair, and buried plant work. He worked in Provo for Mountain Bell from 1973 to 1978, then he transferred to Vernal, Utah.

He is a single parent, with two daughters: Florence who is 20 years old, and Delilah who is 9 years old. (August, 1991)

He enjoys the life style of freedom. That's why he likes riding his motorcycle--he can feel free riding it. (He has a Harley-Davidson.)

He enjoys singing. It is an important part of his way of life. Singing lifts your spirits. Many times he and his group are invited to sing for a family to help them feel better. It is a great responsibility and an honor to be a Ute singer. He is especially pleased that many Ute youth are learning to be singers and dancers. They are preserving their heritage. They will also bring joy to their tribe, and others.

In 1989, he was elected to be a member of the Ute Business Council. The Ute Business Council is the governing board of the Ute Indian Tribe. He is the Chairman of the Ute Business Council. As Chairman, he has testified before Congress, traveled a lot, met with the Governor, and given interviews to newspapers and magazines.

He is a tall man, a gentle man, and speaks quietly and precisely. He cares very deeply about his people. His greatest wish for the children of Utah is that you will grow up well, be self-supporting, and raise your children with good values.



A Message from Luke Duncan to Utah Children

Be proud of being who you are. Our world is changing, and some values change. You must be proud of who you are.

Get a good education. It is a matter of survival in our changing world. Always keep learning, never go backwards. You can change things for the better with a good education.

Keep on top of the issues. Know what is going on in your world. We wish there was more involvement from young children. Learn the structure of your government so you can have input. On the Ute Business council we deal with many issues: education of our children, state and national treaty issues, social problems, health care—the work never ends. We have learned the importance of pluralism—we deal with all races. We have found that other groups have similar problems. If you learn the issues and learn to work with others you can accept our ever changing world, and help change it for the better.

Utes know they must learn technology to survive. To move with the times we must learn to use computers. All departments of the Ute Tribe have computers. We use computers to communicate to each other and the world. Our school children learn computers.

LUKE DUNCAN

Commissioned by Earth People

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Dan Clark
Ute Public Relations Department



Luke Duncan, Tribal Business Committee Chairman and his Hog on their time off

HOW WE GOT THE BEAR DANCE

Core Curriculum:

Language Arts—4050-0102, 4050-0105, 0450-0402

General Objective

Be aware of the origins of the Ute Bear Dance.

Materials Needed:

“Origin of the Bear Dance	“Bear Dance Singers”
“Bear Dancing” (drawing)	“Bear Dance Music Sticks”
“Bear Dancers”	“The Bear Comes to the Bear Dance”
Crayons	“The Cat Man and the Bear Dance Line”

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
----------------	-----------------	-------------------------

For the Teacher:

Neil Cloud is the director of the Southern Ute Language Department. He drew the picture of a couple in Bear Dance costume that accompanies this lesson.

For the Student:

The Bear Dance is one of the most important gatherings in the Ute communities. We are going to learn the Ute story of how the Bear Dance started.

Lesson:

Utes celebrate spring with the Bear Dance. Utes come from all over for the Bear Dances. They are glad to see their friends.

Let’s read how the Bear Dance began. [Read “Origin of the Bear Dance.”]

Students can color “Bear Dancing”

“Origin of the Bear Dance”

“Bear Dancing”
crayons

Review Questions:

1. When is the Bear Dance held?
 2. What does the Bear Dance show thankfulness for?
 3. Why do Utes like to go to the Bear Dance?
- (The Ute video “The Bear Dance Story” is good. See RESOURCES.)

ORIGIN OF THE BEAR DANCE
(MAMAK:URNNAHKUP')

In the fall the snow comes, and the bear has a wickiup in a hole. He stays there all winter, perhaps six moons. In the spring the snow goes, and he comes out. The bear dances up to a big tree on his hind feet. He dances up and back, back and forth, and sings, "Um, um, um, um!" He makes a path up to the tree, embraces it, and goes back again, singing "Um, um, um!" He dances very much, all the time.

Now Indians to it and call it the "Bear Dance." It happens in the spring, and they do not dance in the winter. The bear understands the Bear Dance.



BEAR DANCE

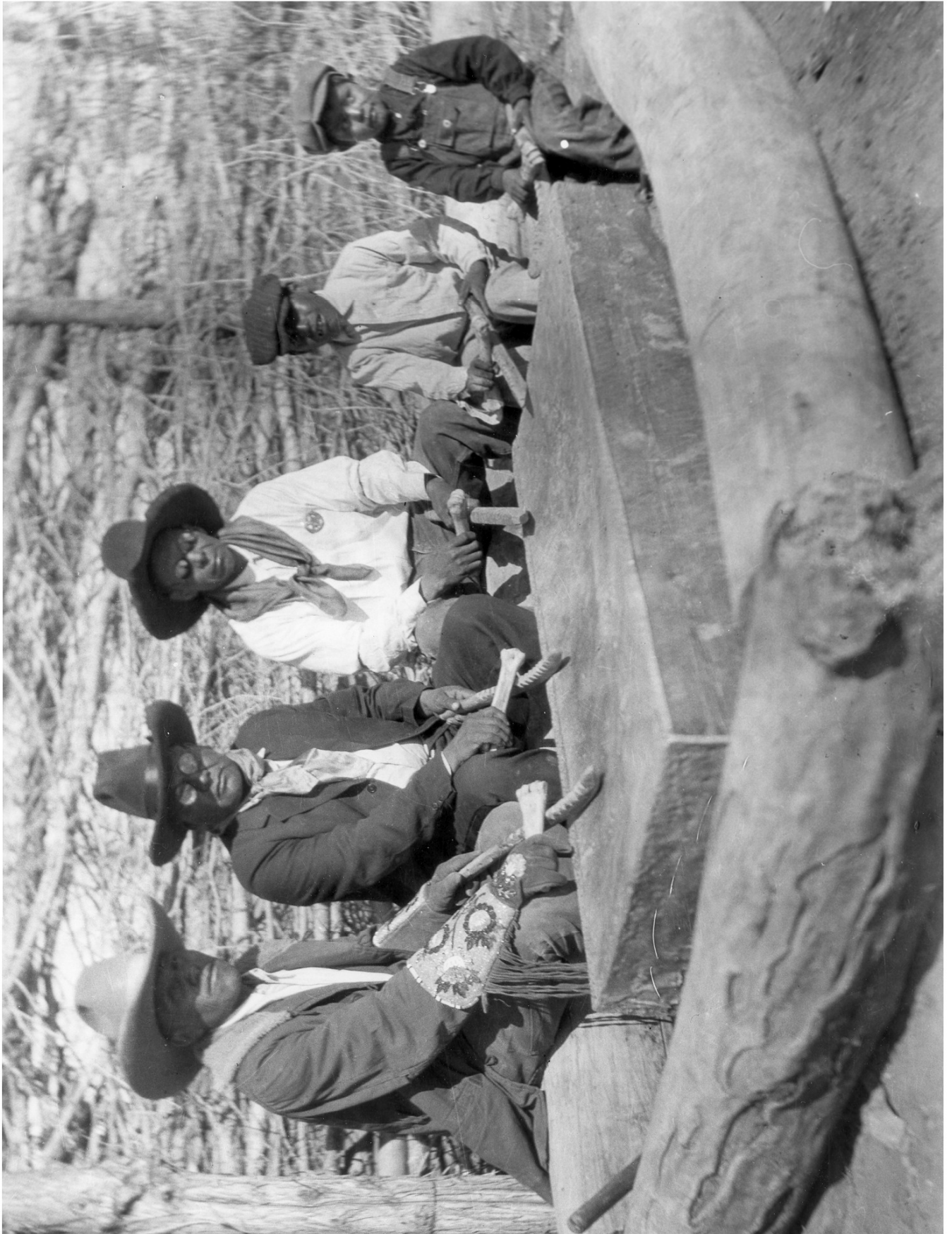
The old Indian people say that the Bear Dance originated from the first thunder in the spring. When all this thunder comes, the bear that has been asleep all winter wakes up and comes out of his den. He then starts moving around and running back and forth to a tree and scratches on the bark of the tree. What it means is that spring has come, and the bear feels good because he knows that grass is going to grow and there will be plenty of food for him to eat. This is what the Indians follow in their bear dance, and they follow the actions of the bear when spring comes. They gather in the spring and imitate the scratching of the bear by the drawing of notched sticks over a surface that gives out a deep scratching rumbling sound. The Indians sing in harmony with their songs which they make up themselves regarding the season of spring.



BEAR DANCE SINGERS

© 1992 Utah State Office of Education

Courtesy Thorne Studio, Vernal, Utah



BEAR DANCE MUSIC STICKS

Courtesy Thorne Studio, Vernal, Utah



BEAR DANCERS

© 1992 Utah State Office of Education

Courtesy Thorne Studio, Vernal, Utah



THE CAT MAN AND THE BEAR DANCE LINE

Courtesy Thorne Studio, Vernal, Utah



THE BEAR COMES TO THE BEAR DANCE

© 1992 Utah State Office of Education

Courtesy Thorne Studio, Vernal, Utah



BEAR DANCING

Commissioned by Earth People
Faces changed by Kayleen Silver
at the request of the Ute Indian Tribe



Neil Cloud

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BEAR DANCE**Core Curriculum:**

Movement—Standard 7550-06

Music—1550-0102, 1550-0302, 1550-0501

General Objective

Experience some of the aspects of a Ute Bear Dance.

Materials Needed:

“Bear Dance Etiquette”

“Bear Dance Song”

“Bear Dance Puppets”

“Shawl”

“Drum and Growler”

“Collar and Tie”

Masking tape

“Ma-Ma-K:Urn-Nuh-Kup”

Glue

crayons

Sticks or pencils

scissors

“Bear Dance Preparations” (you may want to look at this to see if there is anything else you want to make)

Vocabulary:

etiquette

Concept**Activity****Materials
Needed****For the Teacher:**

The Bear Dance is unique to the Ute Tribe. It has been performed for centuries.

For the Student:

We will prepare for and have a Bear Dance in our class

Lesson:

We’re going to have a Bear Dance today with puppets. First we’ll make the puppets and the instruments. [Make “Bear Dance Puppets” and instruments from “Bear Dance Preparations”.] Next, we’ll read the instructions for the Bear Dance. [Read “Bear Dance Etiquette”.] Now all we need is a “Bear Dance Song”. [Practice song. If you don’t have a way to sing the song, chant it.]

We are ready for the Bear Dance. [Have Bear Dance.]

“Bear Dance Puppets”,
scissors, crayons,
glue or tape
“Bear Dance Preparations”
“Bear Dance Etiquette”
“Bear Dance Song”

Resources from other lessons:

“Vest” from Second Grade

“Bracelet and Medallion Pattern” from Fourth Grade

“Jewelry” from Sixth Grade



Bear Dance Etiquette

1. The Bear Dance was originally part of a sacred ceremony to welcome Spring. As such it should be treated with some respect. All Ute dances should have a purpose. Either the class could choose a purpose, or it could be left to individuals. Some examples of purpose are world peace, homes for the homeless, jobs for those out of work, personal problems, family goals, etc.
2. The girls are in one row. The boys are in another. The musicians and singers are on the East.
3. Individual girls cross to the boys line, and choose a boy to dance with. They go to the dance area.
4. The dance is done first two steps forward and two steps back, then switches to four steps forward, and four steps back. The boy leads.
5. At the end of the dance, the boy and girl go back to their lines, and the process starts over.
6. Optional: One boy is chosen to be the "Cat." He carries a long stick, and keeps order at the dance.
7. Optional: One boy is chosen as the "Bear." He dresses up as a Bear to attend the dance.

Bear Dance Puppets

Faces changed by Kavleen Silver
at the request of the Ute Indian Tribe

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BEAR DANCE PREPARATIONS

	Quick & Easy	Moderate Preparation	Extensive Preparation
Music	Play video	Make drums (tuna Fish can) and growlers (paper towel roll).	Make a real drum. Make a real growler.
Costumes	Make puppets.	Girls make paper shawls and bracelet. Boys make paper vests, collar & tie, or neckerchief	Make shawls Make shirt, vest, beaded tie & collar and wristband (bracelet pattern)
Dance Area	Desk top for puppets.	Desk top for puppets or gymnasium.	Gymnasium.
Preparation	Get video. Cut & color puppets.	Instruments, puppets, and/or costumes.	Make drum, growler, dresses, shirt, vest, tie and collar.

NECKERCHIEF

Neckerchiefs were worn mostly by the men, but sometimes by the women. They are folded into a triangle, and secured with a ring or pin.

PAPER SHAWL

The shawl should be about a yard long. You can crumple it to make it soft—but that takes a long time. It can be decorated with crayon flowers, etc. Secure it with a staple or tape. (The medallion pattern makes a pretty “pin” to put over the staple or tape.)

DRUM AND GROWLER

DRUM

(Moderate
Preparation)

Materials Needed

Drum top

(Use heavy paper. Paper bags are excellent. Crinkle them and they look and feel like buckskin.)

Tunafish can

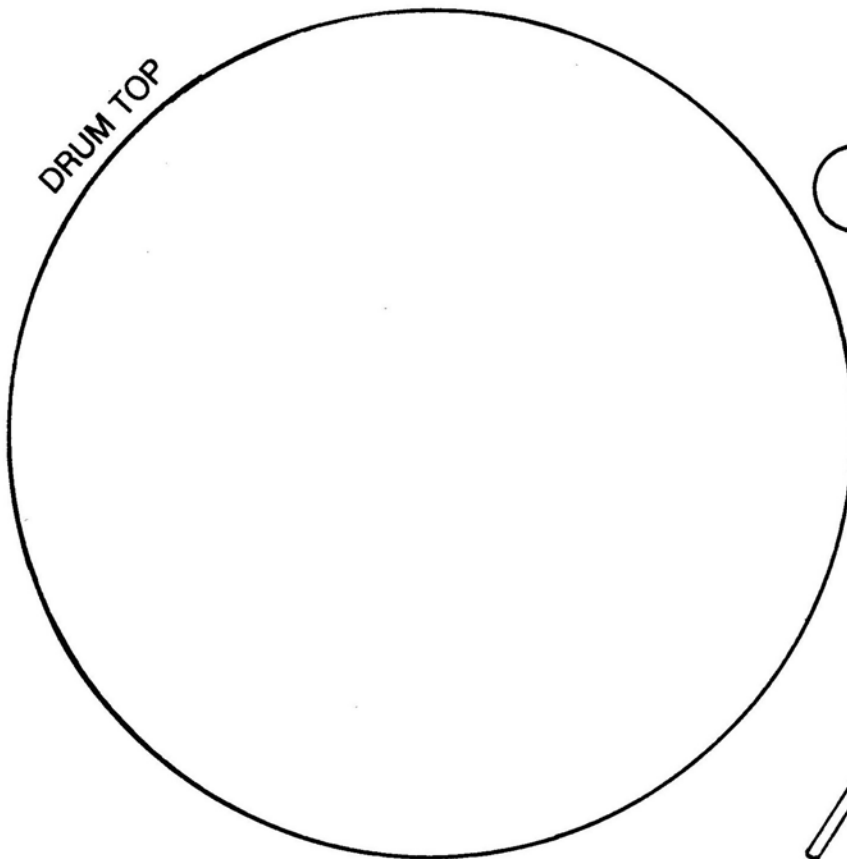
(empty, top removed.)

masking tape

scissors

crayons

pencil



Put drum top over tunafish can.



Tape drum top down with masking tape.



Decorate top and color masking tape.



Drumstick

A pencil makes a good drumstick.
You can wrap the top with masking
tape if you like.

GROWLER

Materials Needed

paper towel roll

pencil

bowl (plastic)

crayons



Notch the roll. Decorate it.



To make the growling sound, rub a pencil up
and down the notches. To enhance the sound,
you can put one end of the growler on an
inverted bowl. (Plastic works well.)

SHAWL



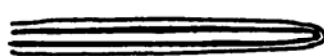
Materials Needed:

- square of material
2 yards long (preferably hemmed)
- yarn, cut in lengths 16 inches long
(you'll need about 250 of them)
- crochet hook
- a pin to fasten the shawl is optional

Put fringe around the hem.

(Use about thirty on each side.)

Double 2 lengths of yarn. (On the corners, use four lengths.)



Pull loops of yarn material with the hook.



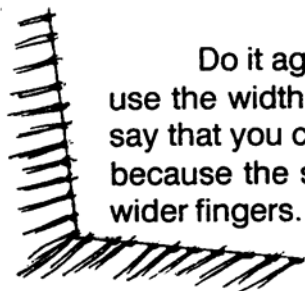
Pull tails of yarn through the loop.



Pull it tight.



Do it again and again until there is fringe all the way around the shawl. Utes use the width of their thumb to measure the space before the next fringe. Utes say that you can tell if an old woman or a young woman put the fringe on a shawl because the spaces on an old woman's shawl will be wider because they have wider fingers. Perhaps a young girl should use two finger spaces between fringes.



Fold the shawl into a rectangle.



Take hold of the two folded ends, and drape it around your shoulders. You can hold it together or pin it together.



Composed by Eddie Box Sr.
Arr. by L.W. Ballard

UTE BEAR DANCE SONG

$\text{♩} = 126$

Section A

Voice: (Rapid back-and-forth movement) HEY YÄH ÄE - YUH-UH HEY - YÄH - ÄE -

Rasp (Notch Stick): *1st time* *2nd time*

Section B

Voice: 1. YUH-UH, HEY 2. YUH-UH, HEY YÄH - ÄE - YUH - YUH

Rasp:

Voice: ÄH - ÄH - YUH - YUH ÄH - ÄE YÄH ÄH

Rasp:

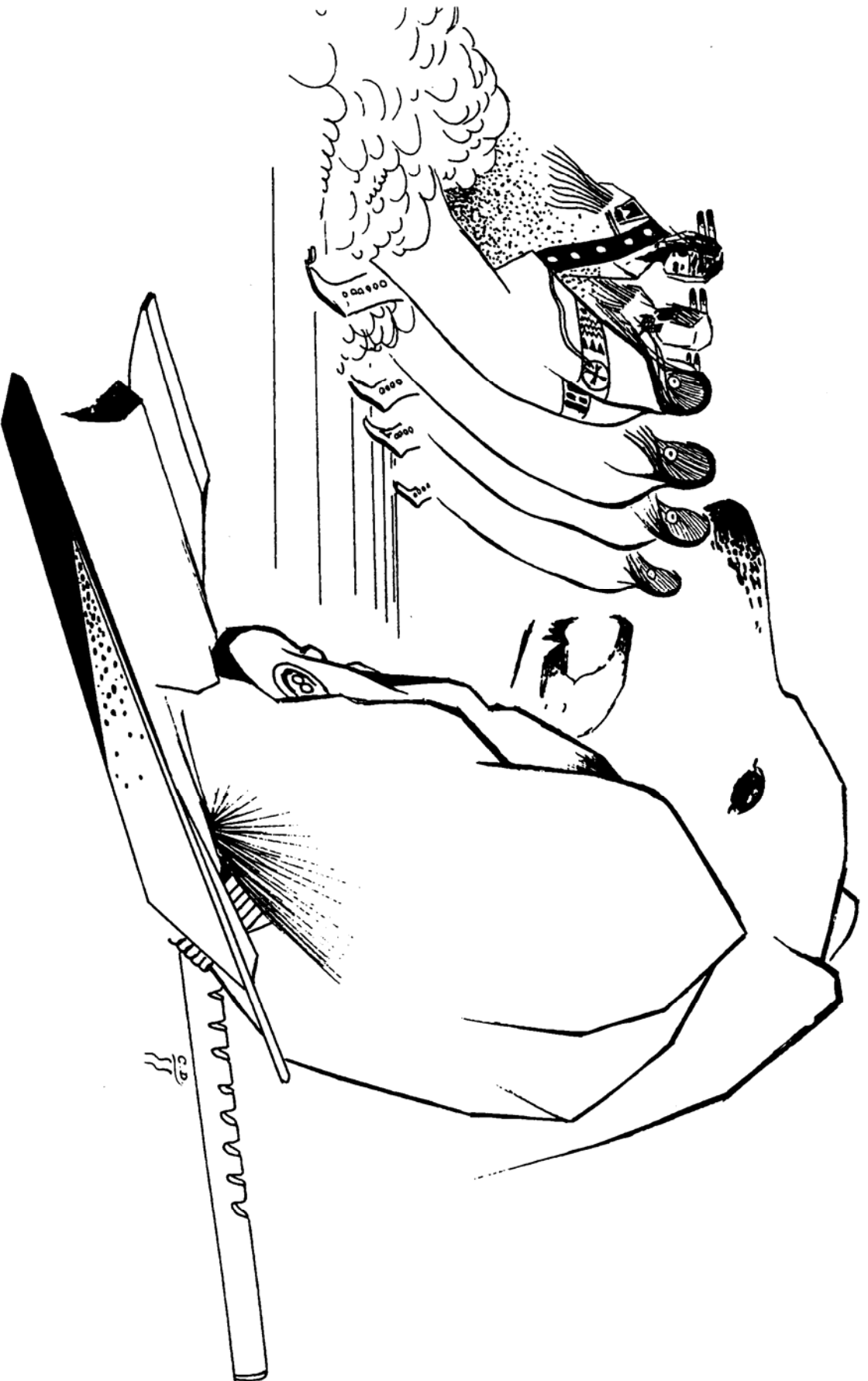
Section C

Voice: YÄH - ÄH ÄE YUH - YÄH - ÄH ÄE YUH - UH

Rasp:

Voice: *mf* 1. HUH - UH. 2. HEY - UH. *mf*

Rasp: *D.C. al fine* *fine*



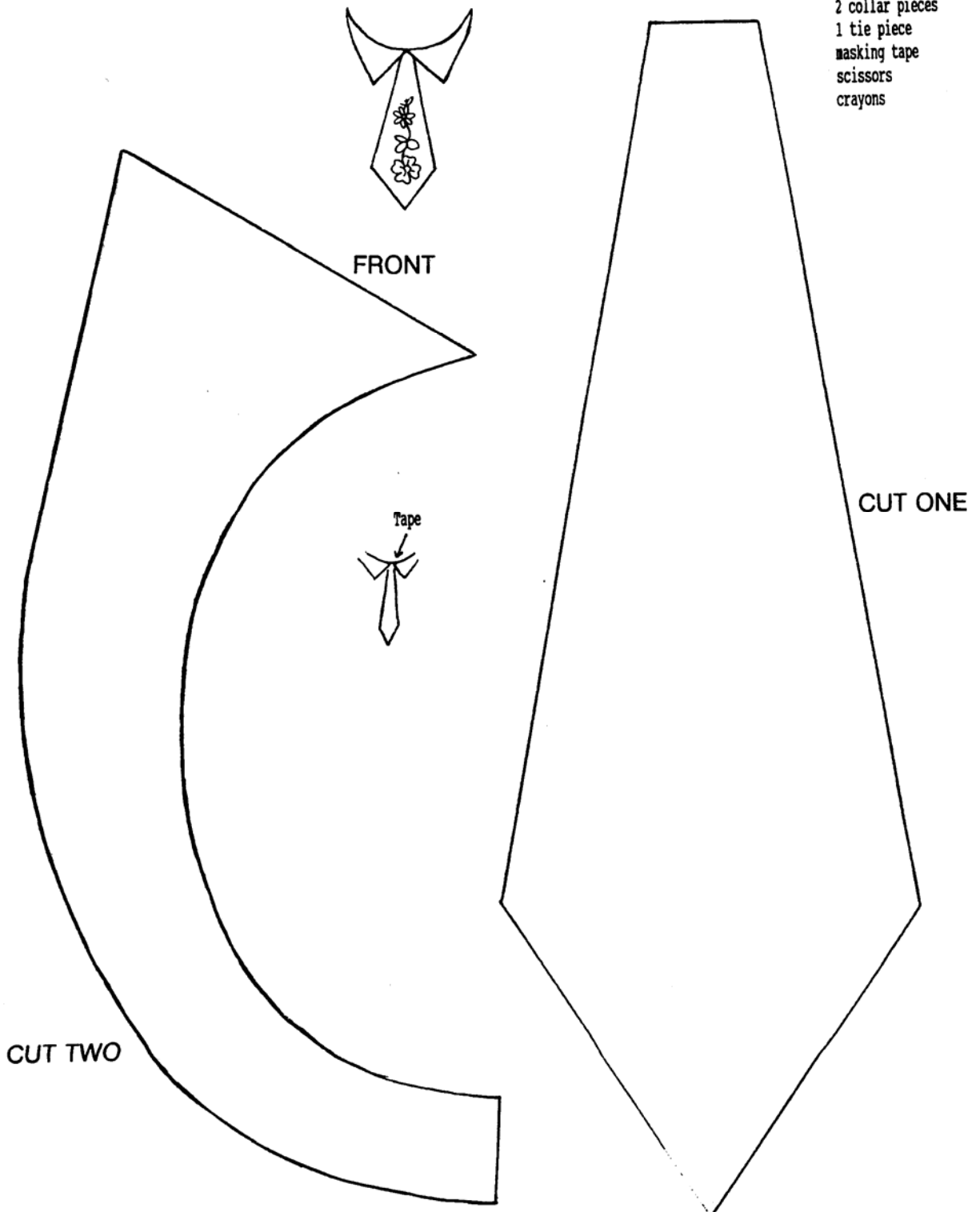
MA-MA-K:URN-NUH-KUP

COLLAR AND TIE

Ute men wore beadwork collars and ties.
(See "Pasecho" in Third Grade Beadwork lesson.)

Cut 2 collar pieces and 1 tie. Decorate them.
Tape the 2 collar pieces and tie together.
Fit them at the back, and tape them.

Materials Needed:
2 collar pieces
1 tie piece
masking tape
scissors
crayons



Sixth Grade: Unit 7: "U.S./Utah/Ute Relationships"

Note for Teachers

The Ute Indians have asked that the children not be tested individually on these lessons. If you wish to review this unit, it is suggested that it be done as a group activity, or co-operative learning groups.

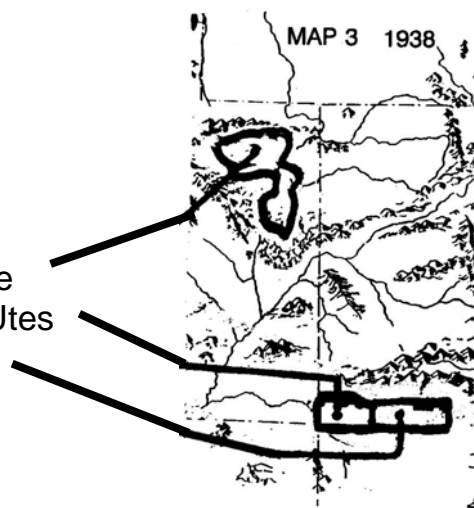
If you choose to do it as a class activity, read the questions to the group, explaining any words you feel need to be explained. Invite them to volunteer answers, or comment on the question. This gives students an opportunity to reinforce their learning in a non-threatening way. It echos the Indian communal style of sharing information, with each person's participation being valuable. It is appropriate and effective to gently encourage self-reporting.

If you choose to do it as a co-operative learning group activity, you will still need to read the questions with them before they start filling out the forms as a group. If there is time, it is good to let the co-operative groups discuss the answers as you correct the answers as a class.

This also provides a time for students to add information or display objects, they have brought from home.

Answer Key

- | | |
|--|-----------------------|
| 1. Yes | 10. Spring |
| 2. Yes | |
| 3. No | 11. F |
| 4. Yes | 12. B |
| 5. Yes | 13. C |
| 6. Yes | 14. G |
| 7. No | 15. A |
| 8. Yes | 16. D |
| 9. Yes | |
| 17. Chairman of the Ute Business Committee | |
| 18. lineman for the telephone company | |
| 19. artist, singer, motor cyclist | |
| 21. 3rd | 24. Ute Indian Tribe |
| 22. 1st | 25. Ute Mountain Utes |
| 23. 2nd | 26. Southern Utes |



Name_____

“Ute Tribal Government” Review

Ute governments have many responsibilities. Here is a list of government responsibilities. Circle YES if it is a Ute government responsibility. Circle NO if it is not. (Answers for these questions are in the Ute Business Council play.)

- | | | | |
|----|-----|----|--|
| 1. | YES | NO | child welfare |
| 2. | YES | NO | contracts and treaties |
| 3. | YES | NO | maintain a navy |
| 4. | YES | NO | game wardens |
| 5. | YES | NO | courts and policemen |
| 6. | YES | NO | care of reservation (roads, water, etc.) |
| 7. | YES | NO | raise an army |
| 8. | YES | NO | care of Elders |
| 9. | YES | NO | education of children and adults |

10. Which season does the Bear Dance celebrate? _____

These are questions about the Bear Dance. Match the descriptions to the nouns. There is an extra description. Put the number of each correct description in front of each noun that it matches.

NOUNS DESCRIPTIONS

- | | | | |
|-----|-------|---------|--------------------------------------|
| 11. | _____ | men | a. it keeps the rhythm for the dance |
| 12. | _____ | women | b. who chooses someone to dance |
| 13. | _____ | growler | c. it makes the sound of the bear |
| 14. | _____ | cat man | d. who plays the drum |
| 15. | _____ | drum | e. who chooses the dance area |
| 16. | _____ | singers | f. who gets chosen to dance |
| | | | g. who keeps order at the dance |

Answer the following questions about Luke Duncan.

17. What position does Luke Duncan have in the Ute Indian Tribe government?

18. What job did Luke Duncan have?

19. Name one of Luke Duncan's talents.

20. Give one piece of advice Luke Duncan gives to Utah children.

Show the sequence of these events by putting these numbers before the event.
Put 1st by the event that came first, 2nd by the event that came second, and 3rd by the event that came last. Use these numbers:

1st 2nd 3rd

21. _____ The United States government made treaties with the Utes that put the Utes on reservations.
22. _____ Spain gave the Ute lands to the United States of America.
23. _____ The White River Utes and Uncompaghre Utes were moved from Colorado to Utah.

Draw a line from each reservation name to the correct reservation on the map.

24. Uintah-Ouray
(Ute Indian Tribe,
also known as
Northern Utes)

25. Ute Mountain Utes

26. Southern Utes

